

LECTURES, Samuel H. Moffett

Ecumenics - Survey of Controversies & Church (1952)

Princeton Theol. Seminary

Asia - 1

(In his book, Ambassador's Report, J. Edgar Dowles, one of the best ambassadors we have ever had to India, writes, "I believe that no body of our people will ever write or write largely in Asia."

Asia, the greatest of the continents, includes one-third of the earth, and almost two-thirds of mankind. "It contains one of the two leading centers of our civilization", and, at the same time, also holds "the vast majority of the world's population".

If this is so, the mission to Asia is to have to stop "civilizing" Asia. We have a call to mission in Asia, but that mission is not to civilize Asia. Asia has been civilized a lot longer than Europe.

When Admiral Perry came to the coast of Korea in 1853, sent a message to the King of Korea to the effect that the Americans had arrived to open up the hermit kingdom to the blessings of Western Civilization. To which the King replied that Korea was quite satisfied with her 1000 year old civilization and did not think it had anything to learn from a nation that is only 100 years old. He laid at the Russians for claiming they invented everything from steamship to electric light. How Asia must laugh at us: no cable here, Gutenberg? Korea. Armed battleships, submarines? Korea. Mr. Brasarathan, forgive me, but now can you help out poor Siam, you who come from a civilization that has produced the most beautiful buildings in the world, the Taj, and now find yourself with us, who have 1000 magnificent and brought forth--Stuart Hall. And Mr. Chen: back when our ancestors were roasting the forests of Europe clothed in nothing but blue paint, his forebears in silken robes were writing poetry on golden screens.

Coupon
Paper
Impressions
Redeemable

St. Ler Jones: "There was a time when we thought we were in the East to westernize it, and I remember in a dress of a great St. Charles editor altogether given up to recounting electric cars in London, American flows in Africa and dress-suits in Japan as a sign that it is coming everywhere... I would not turn over my hand to westernize the East, but trust I would give my life to Christianize it."

Our mission is not to civilize Asia.

1. But the Church has a broad view of the mission which is perfectly legitimate. Our mission is to do God's will in Asia. The Church is God's tool, not man's. It exists to do His will and to accomplish His purpose. Anything that serves to accomplish His purpose is the mission of the church.

And that sticks to the bare facts of the situation in Asia, and we can draw these proper conclusions:

It is a fact that most of the people in Asia will not be hungry for it. That cannot be the will of God. Therefore it is the mission of the church to feed them.

Most of the people in Asia cannot read or write. That is not God's will. Therefore we must teach them.

Most of the people in Asia live in grinding poverty. We must help them. (Cf. U.S. poverty 1-10,000; vs. 1-600)

Most of the people in Asia are sick. We must heal them. (Cf. U.S. poverty 1-10,000; vs. 1-600)

Cf. Selfport: World = cellar, 25 x 25 ft., 16 people (1 American). Part flooded - dry ground gives each man 2 x 6 ft. American has 50% of luxuries. Group of 4 or 5 huddled together for change - almost American. (Cf. U.S. poverty 1-10,000; vs. 1-600)

See former - 4491 a.m. p. 6 497 agencies -

All this is the mission of the Church in Asia. It is God's will, and the Christian who forgets this broad view of the mission is in a real sense only half a Christian. But the Christian who does only this is in a real sense dead; dead--the dead of being no Christian at all.

It is not enough to say: Asia is hungry; feed it
Asia is illiterate; teach it
Asia is poor; help it
Asia is sick; heal it.

All that is true, and it part of the mission. But communists too, feed and teach and help and heal. That does not make their mission a Christian mission.

~~What makes ours a Christian mission is a deeper, but more urgent demand.~~
Most of the people in Asia have never known salvation in Jesus Christ. And our mission in Asia is to make Christ known.

2. This is the focused view of the mission: to obey the command of Christ, "Go ye, and preach the Gospel."

There are, perhaps, 4 Asias to which Christ sends us:

1. Islamic Asia: that great, wide mantle of Moslem countries that stretches clear across the bottom of Asia from Turkey to the Philippines. It is the largest mission field in the world.
2. Communist Asia: this is primitive Asia, superstitions and ignorant. It exists everywhere, back in the forests and the hills and the villages in every country.
3. Civilized Asia: it is of this Asia that Oriental scholars speak, when they say, "Asia is one" (Morton Williams, The Facts of the East, Oxford, 1930; History of Religions, N. Y.). Its unity is the unity of the identity of the basic Hindu, Buddhist, Confucian and Japanese religions of the Orient.
4. Communist Asia. Joseph Stalin, "The Great Patriotic War".

3. Primitive Asia

Animist-

Small - beautiful people - spirit world.
- ref. village - making
coll. prod. -
4 lb. heavy - strong doll.

The average Korean gentleman, Communist; the average Indian, Brahmin. Now the Christian mission to Asia is not a story of a few brave men; it is rather the story of the triumph of the Gospel of love over a religion of fear. Father Amyris big sign: "Love out, here comes the devil riding upon a pair of black cats." A Hindu. Mothers give babies names like "Little Lurcher". Hindu. But his fear comes the missionary with the Gospel of "perfect love casts out fear". The great Spirit who is love, so that he sent his Son. It was the Christian mission. Mothers change names: "Little Jewel".

It is no accident, understood, that the greatest successes of the Gospel in Asia have been in animist areas: (Communicant members, World in 1952)

- | | |
|--|---|
| 1. Indian Phil. Ind. - 1,000,000 | 6. Amer. Baptist, Korea - 1,000,000 |
| 2. Church of S. India - 500,000 | 7. Ch. of S. India, India - 170,000 |
| 3. Baptist Prot. Church - 500,000 | 8. Miss. Ch. of India - 1,000,000 |
| 4. Amer. Baptist, India - 500,000 | 9. Presb. Ch., Korea - 100,000 |
| 5. Methodist Ch. Southern Asia - 100,000 | 10. Free Jesus Ch., India - 100,000 |
| | 11. Mar Thoma Syrian, Malabar - 125,000 |

Note. ~~the~~ Xty has been most successful, percentage-wise - the area is animist, basically — ③

- 1) Butcher in Indonesia
- 2) Baptists in Burma - 4 1/2 million Buddhists, only 15,000 are Xn; - but of 1,200,000 animists, 330,000 are Xn.
- 3) Korea Presbyterians.

② Religious, cultured, civilized Asia. (Cultural Asia - p. 3a). —→

Not ~~gospel~~ ^{gospel} & law to rel. of fear —
the narrow way & people who are proud of their own broader way: —
But gospel of me lord, for Xty to people who have many lords. It is an infinitely much more difficult task to carry out the mission under such conditions.

① In the first place, it is not understood.

• Shinto — 4 Gods — One lord.

② When it is understood, it is resented.

Sadhu Ladas Singh, who told that his mother was heathen. "My mother used to rise early before daylight... to read the Gita & other Hindu Sastra... She early impressed upon me the rule that my first duty was rising in the morning was that I should pray to God for spiritual food & blessing, & that only after so doing I should break my fast." Will I meet her in heaven? "If I do not see my mother in heaven I shall ask God to send me to hell, in order that I may be with her there."
(C.F. Andrews, S.S. Singh, p. 57, 58)

③ But there is no other missionary approach.

The New Century (Feb 2, 1932, p. 160) - "Does (Xty) intend to insist that it is the religion or a religion? That its Xty is the Saviour or a Saviour? That the Bible is the word of God or a word of God?" And the wise & gentle man of our latest 20th c. is supposed to answer "that Xty is one of the world religions... that men of any faith are engaged in the quest of the good life... that missionary activity (is) not an attempt to supplant one religion by another; it is

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I hear that over 60% of the class of '52, babes though they be, contributed about \$3000 to the Fund in their first year out of college. Surely '38, now laden with years and honors and commensurate riches (?), can match the achievements of youngsters whose sheepskins are still wet. So far 30% of our class have given a total of \$1740.00.

Frankly--and this may be heresy--I am not so much concerned with the monetary total as with the percentage of response. I'd rather see us top the 60% participation mark than come through with a few large gifts to beat the \$3000. Don't hold back any large gifts on that account, but more important, let's all get into it.

If you have not given yet, will you use the enclosed envelope--mark it clearly '38--and mail in your gift or "giving plan" as soon as possible. Today is a good day for it, and I'm sending in mine herewith. A gift will not only extend your subscription to the Alumni Magazine another year, but will also bring you the new Alumni Directory if you do not already have one. It lists names and addresses of alumni both alphabetically and geographically.

All of us, I know, give a percentage of our income to the Lord's work. Our Alma Mater, as a center of Christian education, is worthy of a portion of our tithe. Many alumni are making it one-tenth of the tithe.

We'll be glad to hear from you!

Yours for '38,

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- 2 Asia : ① Animist Asia - rel. of love vs. rel. of fear.
 ② Cultured Asia - faith in I.K. as God vs. faith in many Gods.

Kakamu Okakura, in first section of book, "The Ideals of the East", - "Asia is one."
 It is echoed by many Asiatic philosophers. This unity, says Nothrup (Feng & Nature, 58)
 "is in an underlying identity of the basic Hindu, Buddhist, Taoist, Confucian and
 Japanese Bushido doctrines of India, Tibet, Burma, Indo-China, China, Korea and Japan (excludes
 Islamic Asia).

Western mind - operates on principle that God exists, and has determinate characteristics:
 that every fact is an instance of some universal law.

Eastern mind - without such pre-conceptions, operates on the basis of what is immediately
 observed. ① Immediacy - leads (from obs'n of cycle of day-night, life-death) to
cyclical theory of time. In misreading in Thailand, "There will be no end to
 the corruption that accompanies the Asiatic's casual handling of Western reforms
 so long as Asiatics retain their cyclical theory of time."

② undifferentiated immediacy consciousness - an ocean of formlessness and
 of which all arise; into which all sinks = God, Nirvana.

③ contented with immediate world and has never wanted to speculate
 far & deep in nature. Enjoys immediacy; does not seek to transcend it.

Krishna - "The good is not to act." But man in determinate
 state must act. But he must act with non-attachment.

"Oriental approach to nature is that of a modern French impressionist with rich continuum
 of dense colors, fuzzy shapes, rather than the classical Western artist, 3-dimensional, sharp contours

④ content with uncertainty. "It is wrong to expect certainty in this world 'Gandhi'
 prefers 'the middle way'."

more in the direction of ~~the~~ an interpretation of ideals. (Its) basis is a process of sharing... (g) seeking to rivetize other faiths than in comparing ~~to~~ them.

That sounds nice - but is not true. It is a betrayal of the faith & an abandonment of the mission. For Jesus Christ is Lord, "and there is no other Name under heaven given among men, whereby we must be saved" (Acts 4:12)

"The true state of the case must not be forgotten," says Dr. Walter Clarke, "It sets out for victory. The intention to conquer is characteristic of the Gospel. This was the aim of its birth when it set forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It cannot conquer except in love, but in love it intends to conquer. It means to fill the world."

Of course there is good in these other religions. No sane Christian will deny it. But that is irrelevant. [It is like a ^{confident man} murderer trying to excuse himself to the judge on the ground that he had always been kind to his mother-in-law. What of it? He's a murderer. And any religion that does not bring men to Jesus Christ, that acts rather as a substitute, ^{misleads} misleads them.] And I agree with India's own Dr. Ambedkar, who was no Christian, yet said, "Hinduism is not a religion, it is a disease."

Actually, the old religions are more religiously bankrupt than the religions before them - 80% in fact.

This, then, is our mission: to bring men to Jesus Christ. Anything that hinders the accomplishment of that aim is an enemy of the mission, whether it be fearful superstitions of animist Asia, or the beautiful religions of cultured Asia, or even ^{the high new faith of the communist dictators. This is the 4th force} ecumenicity in Christian Asia. Ecumenicity is no substitute for the mission. And if the World Council allows ecclesiasticism to forbid evangelism - then I say away with the World Council.

But Asia knows full well that evangelism without unity in Christ (which is the beating heart of ecumenicity) can never conquer Asia. "It cannot conquer except in the name of Christ." At Milliken in the summer of 1962, Christians from all over the world came together for the meeting of the International Missionary Council. One of the features was separate discussions and reports by representatives of the older churches on the one hand, and of the younger churches on the other, so that those of the younger church would feel no heavy hand of authority upon them and could speak with perfect candor and freedom. Two things stand out in the Report of the Younger Churches:

1. There was first a ringing emphasis on evangelism: "Missionaries (should) go forth to preach the gospel of Jesus Christ... not (to) sit at administrators' desks... Every Christian should be a witnessing Christian..." (p. 233)

2. Coupled with this, in the Report of the Younger Churches, is the plea for unity. "Unity of the churches is an essential condition of... witness and advance. In (our) lands, divided witness is a crippling handicap... While unity may be necessary in the lands of the older churches, it is liberative in those of the younger churches." (Mission under the Cross, p. 234)

The only Ecumenics Asia wants is a call to mission and to unity: both. Don't let your gospel be cut in half.

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Communist Asia

I have been speaking of four Asias: —

- ① Islamic Asia — we lost 1300 years ago.
- ② Animist Asia — The Asia we are winning to Christ.
- ③ Asia of the ancient religions — resurgence of ancient faiths as in

Japan - Shinto
 S.E. Asia - Buddhism
 India - Hinduism

} leaves the issue in doubt.

But grounds for hope: — (Dr. Edw. Harper reports statistics)

1881	-	1,778,407 kms.	0.71% of pop.	21.7% increase.
1891	-	2,163,612 "	0.77	28.3
1901	-	2,775,776	.98	32.1
1911	-	3,666,122	1.21	27.7
1921	-	4,490,958	1.47	32.7
1931	-	5,865,657	1.77	24.5
1941	-	7,427,243*	1.9	

(* est.)

(Kingsley Davis, Popul. of India + Pakistan Preface 52)

The child in India has grown 30% a decade for 50 years. It has
 been in India 130 years. At this rate, if it maintain same growth,
 India will be 200 in 170 years. (Cf. Rome — also converted in 300 yrs.).

But there is a 4th Asia — an Asia we have, apparently, lost. Communist Asia

Geographical extension

1. The massive heartland of communist Asia is the heartland of the continent itself. Geographically, all but the fringes of the continent are communist - even the mighty sub-continent of free Ind. & Pak. is dwarfed, geographically, by the vast expanses of Red China & Siberia.

2. Now, out from the central heartland come the darting steel fingers of the new military imperialists, the communist armies of Asia - into Korea, Tibet, Indo-China. And there is ~~the~~ softer, but no less insistent, ~~advance~~ communist advance - outstriking the armies, and penetrating ^{the farthest fringes of the} the continent - the seemingly irresistible march of communist ideas. "More terrible than an army with banners is an idea whose hour has come."

Communist Asia, then, touches all of Asia, and is draining the whole continent away from us: — Example of P.Y.

a. Take as an example, Nazareth, in Islamic Asia. It is my lord's home town. — In the April elections this year - communists scored a surprising upset ~~in~~ in voting for the Municipal Council, and polled the largest bloc of votes won by any party - 38% of the total (3,034 out of 7,903). They won 6 of the 15 seats in the Council - to 5 won by 3 diff. in parties, and 4 by 3 diff. Moslem groups. Note that the communists were a hard unit — Mos. & Moslems, too, were divided. Communist unity is one reason for the success of their mission. And their mission is to win all Asia.

Retreat up, outnumbered, out-fought -

b. Pyenyg.

Take another example - I was born in P.Y. - largest mining station in the world. Today they've pulled down my house - Gen. Shtanko.

Description - FOUR STAGES

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1,843,000,000
60,000,000 Xns

ASIA KOREA

Let me plead: don't get so involved in your own problems you forget the world.

Chester Bowles - "The hist. of our time will hereafter be written largely in Asia."

Asia - $\frac{1}{3}$ of the earth, $\frac{2}{3}$ of the world's people. Its population mass is almost unbelievable.

Margin of uncertainty in China's population is as great as entire pop. of U.S. (570 m. to 750 m.)

There are four different Asias, really: -

- 1) Islamic Asia
- 2) Animist
- 3) Ancient civilized Asia -
- 4) Communist Asia

Tonight as I speak of Asia in terms of one little country, Korea, I will be speaking of three of those Asias - of all except Islamic Asia. For Korea belongs to all the other three - Animist, ancient civilized & communist Asia.

I. Animist Asia -

II. It belongs to the ancient, civilized Far East -

Adam. Rogers -

Stanley Jones

Our mission is not to civilize Korea - or any of Asia for that matter.

A. But there is a broad view of our mission -

1. Hunger

2. Cannot read or write.

3. Poverty -

Not like U.S. - 2 yrs. ago, poor were majority 75%, but an immigrant parents full of hope
- today a minority 20%. Not the all-damning, omnipresent disaster of Asia.
(C.H. Kim - Mar '65)

4. Sick - ROK doctor to patient ratio: 1 - 10,000

USA

1 - 600

All this is part of mission. Xn who forgets is only half a mission.

But the Xn who does this and only this is in a far more deadly peril,

the peril of being no Christian at all.

Not enough to pay. Asia is hungry, bedridden. Top tank: empty and full
I am pe. "The end" - should not be

All that is true, but Communists, feel & teach pharisee. That's what you make them
mission a Christian. What makes it impossible? (I think) is phariseism & its
... ..

۱. آینه ز

June 1

• 2011-12-12

(۱) در مورد

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1. $\text{ind}(\tau) = 1$ ist die p-Infinit, weil p unendlich

- Involvement in biological research, training, and

1. The first is the fact that the

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524

2. Explain the following:

26 July - 28 July

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1871

Submitted 1952/3

Roman Cath.

I find myself heavily out-voted the other day in an argument as to which was the greater enemy of the In faith: R.C. or Communism. It was in an after dinner discussion with Dr. Trintend, prof. of Church History at McCormick, Prof. Lehman of the seminary here, and Dick Shaul, of Latin America. Fresh from bitter experience with the communists I claimed that ~~modern, scientific totalitarian methods~~ ^{the} ~~more~~ ^{quite} ruthlessness was the most effective instrument ever yet devised for stamping out the In faith. But I find myself unanimously out-voted. Their argument was Karl Barth's typically harsh comment to a Jesuit journalist in 1948: "To be honest," he said, "I see some connection between them (R.C. + Comm.). Both are totalitarian; both claim man as a whole. Communism uses about the same methods of organization, which it learned from the Jesuits. Both lay great stress on all that is visible. But Roman Catholicism is the more dangerous of the two for Prot. Comm. will pass; R.C. is lasting." (Christianity + Crisis, Nov. 1, 1948, from the Cath. weekly *De Linie*)

I am not entirely convinced. But this much I do say. For you here in America, incomparably the greater peril, it seems to me, is R.C. fascism, not Communism. And nowhere have the R.C. shown themselves more adroit than in slipping out from under the fascist stigma with which World War II so unmistakably tarred them, and emerging now as the knights in ~~shiny~~ ^{stainless} armor defending the free world against the Comm. menace.

I think it was Paul Blanchard who so wisely observes "Post-war America seems to be suffering so acutely from emotional fatigue that it cannot muster the energy to pursue the twin villains of fascism and Communism at once." (A. Freedom + Cath. Power, p. 242f.) I'm afraid he's right. Under cover of the present almost hypnotical anti-communist crusade, the Rome Club is whittling steadily away at our American freedoms.

But I am ahead of myself already. ~~What right have we to label R.C.~~
~~as an obstacle to the work in mission~~, I've called Rome an obstacle - rather
 than an ally. I've committed the unpardonable sin of intolerance. So to
 justify my position to any who ~~have not~~ may still be under the influence of the
 benign propaganda of the Natl. Conf. of Amos + Jews, let me tell one story - and
 need one letter. I'll ~~just~~ not tell you about the Scottish missionary in Colombia
 seized by priest-aided police, beaten, stripped, dropped naked over burning rice chaff, forced
 to eat the ~~poor~~ human filth out of a latrine - these were parts of that story that
 couldn't be printed. I'll tell you a nicer story.

 (End of lecture I)

By what right do we call Rome an obstacle to the progress of the gospel? That was the question with which we closed yesterday. The answer, very baldly stated, is that she opposes the gospel with a twin pair of evils:

- ① A temporal pair - fraud and violence.
- ② A religious pair - superstition and legalism.

① Fraud. Vicinus attacks in letter - in second half of April, 1525, he refers to himself as 'a famous lover' who has had 'three wives' but 'no intention whatever to marry' - p. 140, *Letter*.
 Such like accusations & by-play in your minds. But what he said was quite true. This was not the bold, honest lie we find in lower-level pamphlets. Higher level & more subtle deceit.
 Very wisely no references. I came across the full quotation the other day - a fuller reference to the last of 12 nuns, escaping from cloister under influence of his great teacher, decided on him for protection & left the unblessed 42-yr. old monk with 12 women on his hands to protect & dispose of. His friend was left with her - "so famous a lover".
 & care, 3 for him. To be married to marry off. 3 were left for him. [Of these he writes, "I was left with 3 women who said he'd better marry one himself." "Marry me yourself?" "Oh no - I have no intention."]
 after some last remark of a friend who said he'd better marry one himself - "I was left with 3 women who said he'd better marry one himself." "Marry me yourself?" "Oh no - I have no intention." 3 he couldn't seem to get rid of - "the three wives".
 out of such material do the Cath. historians twist their charges. - *Barton, p. 287*

C. G. Coulton, the great medievalist, who has probably read more R.C. history than any other man of our time says, "R.C. historians... fall more frequently than others into errors of fact. This indeed was almost prescribed for them by implication in Leo XIII's celebrated encyclical to the Clergy of France, when he warned them not to examine too closely any historical question upon which the Church had already pronounced - Sept. 8, 1895" - (*Is the Cath. Ch. Anti-Social*, p. 5)

Lord Acton - "Ultramontanism not only promotes, it inculcates, distinct mendacity and deceitfulness. In certain cases it is made a duty to lie..." (*Figgis & Laurence, Selections from the Correspondence of Lord Acton*, p. 43)

② Violence. Let me read you a letter I received

~~However~~ The only hope of religious liberty for millions of our neighbors to the south lies in the emancipating power of the spread of the Protestant faith. Rome can say with Louis Veillot, the French Catholic, "When we are in the minority we ask for religious liberty in the name of your principles; when we are in the majority we refuse it to you in the name of our principles." But Protestants have no other course than to reject finally and completely such a statement as utterly alien to Christianity.

This is what it leads to. ^{Two months ago} ~~This winter~~ I received a letter from a friend in Colombia:

"Dear Friends," he wrote, "Home again and at worship this Sunday morning in the Ibagu Presbyterian Church. There are the familiar faces, some of them lined with overwork, some showing the signs of malnutrition. Beans, rice and platano. How do they carry on?

"Through the tall street windows people are peering in. Some are curious to see what the accursed heretics inside might be doing, possibly even looking for a statue of the devil on our platform. Other faces, openly hostile, show the hatred developed by priestly indoctrination. After all, why not spit at this place when the priest says it is the synagogue of Satan?

"They don't see as well now, for the windows are covered with heavy screen guards, installed after 143 panes were broken. Most of the breakage occurred on the eve of the proclamation of the dogma of the Ascension of the Virgin Mary,

Lat. Am. 5 - 5 - 5

when priests led a religious procession past the Church. Have you even been in a Church when a rock comes crashing through the window ^{to the} and ~~someone~~ ^g shouted "Atheists!"?

"We are reading responsively from St. John, 'My peace I give unto you'. Peace! There is not much of it in Colombia....

"My peace I give unto you'. In the pew in front of me sits Arturo Gahona, concentrating hard ~~and~~ on the reading. He has found the peace of Christ. Six months ago a gang of ~~ten~~ national police armed with rifles and a machine gun attacked his house near Villavicencio and to the cry of 'Long live the Virgin!' and 'Down with the Protestants!' killed three of his sons, two grandchildren, and his daughter-in-law.

Young Cornelio Rubiano reads us the Sunday School report: 'Attendance today, 95; a year ago today, 120'. Cornelio knows what Sunday School attendance can cost. While conducting one in a poor section of Ibaguè last September he was attacked by three police. They tore up his identification card and his New Testament, knocked him to the ground, and kicked him into unconsciousness.

Over on the women's side of the congregation I see Gonzalo Garcia sitting beside a senorita. Gonzalo is only twenty-two, but he has already suffered for his faith. In Mariquita, Tolima, last June, he and three others were seized by the national police while in a young people's meeting in their church. In the sanctuary they were beaten with gun butts until they were covered with blood. Then they

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marched off to the police barracks for four hours of torture. They were beaten, whipped and clubbed. Time after time they were dumped in a tank of dirty water. They were rolled naked through the hot ashes of burning rice chaff. They had to burn their own Bibles. They were cursed for corrupting the people with Protestant doctrines. They were forced to drink from a latrine and to eat filth. Some of the things they endured cannot be mentioned. Gonzalo needs only return to the Catholic Church to save himself from any further difficulties.

"Old Alcibiades real sits on my left, large, kindly, unshaven. While burying the body of a friend in the Protestant cemetery of Socota, Boyaca, he was attacked by police and beaten so that for a week he could not lie down on his back. Where are we? In the Dark Ages?

I can hear the children's voices as they sing in the basement of the Church. My own Frederick and Harriet are there, and so are a few dozen Colombian youngsters. They are singing, "Jesus loves me, this I know". During the week they will hear a far different song from the Catholic children in their neighborhoods, a song which the priests teach in their doctrine classes. It has many verses, but it starts off with, "We don't want Protestants. They have come to Colombia to corrupt us..." Some of the children may have their little Protestant faces pushed into the mud of the street. After all, nothing is too bad for a Protestant.

"We are standing, repeating the Apostles' Creed. But I cannot speak. I hope no one looks my way. Lord, how long?

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The benediction. I pray silently. I thanks Thee, O Father, for the privilege of worshipping in this holy place. May I learn from these people something of the meaning of faith, suffering, love.

Sincerely yours,

Jim Goff "

"No one knows, reports the Evangelical Confederation of Colombia, ~~sanctifying their lives in the wilderness~~ the number of stones thrown at Protestants and their houses and their churches. In some places merchants will not sell to them; in many places their children cannot attend public schools; at times their sick are denied medical treatment in public hospitals because they will not confess their sins to a priest; in some areas of the country the judges will not perform civil marriages for them. They are insulted and maligned; threatened and cursed. Some of them must meet in secret to worship God, and keep their Bibles hidden. They will suffer the loss of all things, but they will not deny Christ.

However, it is not only to defend a persecuted minority that Protestants are called to a mission in Latin America. ~~The whole specious claim of the Roman Church that South America is 90% Catholic is open to grave doubt.~~ Just how Catholic is Latin America, really? Rome says 90%.

^{but} A priest in Argentina complained that in his town of 20,000, a typical country town, there ~~were~~ ^{are} not more than 400 that he ^{can} claim as Catholic. ¹ That is only 2%.

1. A. S. McQuinn, Why South America?, Marshall, Morgan & Scott, Lond. 1936, p. 40

Vol. 2. Let me read from a letter I received from a classmate of mine
 who is a Spaniard. —

I will tell you — but some stones like that I could probably
 find myself with you. I'll give state vs. the Catholics. But there is a fallacy in
 your argument, I think. It doesn't really prove the pt. I could also tell you
 about the "good" Protestants — I was brought up on some of those stones. Here
 is a letter from a Spaniard! I think it was Spurgeon who said proudly
 "I am a member of the only great denomination which has never persecuted —"
 "We have never persecuted," (We have never persecuted) because we
 are not a denomination. (Cf. Carlton v. Allen, 18th Cth. Cl. Phila. 1846 - p. 9)

~~Protestantism~~
 I believe you are a Protestant. And for my persecuting Cath, you
 are the one who is really guilty, who doesn't seem to be that bad at all
 but the report is that you are ^{very much} ~~very~~ ^{more} ~~no~~ ^{you are} ~~just~~ ^{up} all the good Cath, & the
 bad ones — the good ones & the bad Prot. — canceling them out vs. one another, —
 leaving only the most good & the fewest bad followers left
 standing. — The question to be asked is not, "How many good or bad Cath."
 but "How many good or bad Cath, in this particular evil of violence and
 persecution — which is the essence of Catholicism, or essentially fixed in its very nature
 by the command of Christ to persecute and fight not in the current persecutions in Spain & Colo. —
 not in the past."

Persecution

Make no mistake. Rome is no ally. She is an obstacle, and an enemy. Her goal is very simple - to wipe us out. And she is very, very patient.

The first execution for heresy in Christendom occurred in 385 A.D. - when the Emperor at the demand of Spanish bps - that's an obvious protest of this & crew - Maximus, condemned Priscillian to death. Most of the Chrch was shocked. Bp. Martin of Tours refused to communicate with the prosecuting bishops. (~~Bp. Cyprian, Persecution & Toleration, 1875~~ Murray's Dict. of the Bp. Priscillian)

But Rome was not long shocked. It was too useful a technique. It is a sad duty to be forced to report that the thetopian used more than other to blunt the conscience of Xdm in this matter, to rationalize the Chrch's use of coercion and violence - was - I regret to say Augustine, brightest star of ~~Catholic~~ theology. Of course it was ^{the Aug.} Catholic Augustine, - there are 2 sides to him you know. ~~Cath.~~ not the Prot. Aug. - ^{condemning persecutions} against Pelagius.

Prot. Aug. could ~~write~~ - "Man cannot believe otherwise than of his own free will." Cath. Aug. left that high ground: "It was my first opinion that no man should be forced into the unity of Xt; that we must work with words & fight by disputation... But this opinion of mine is now overcome not by words of my contradicitors, but by demonstrative examples..." (Myer, P.L., vol. xxxiii, col. 329 (88 17, 18)).

By Lateran Council, 1215, Innocent III, made it official. The word used to describe the treatment to be meted out to heretics is extermination. (C.f. Galoux, Rom. Catholicism & Freedom, p. 93)

Thirty-seven yrs. later Innocent IV completed the grim picture. He ordered torture to be used in the Inquisition. (Sbid. - p. 100)

High water mark - Feb. 16, 1566 - St. Peter V, only pope of his century to be canonized, (in a Holy Office sentence) condemned to death as heretic the entire population of the Neth. (with a few special exceptions) - and Philip II happily ordered its execution without regard to age, sex or condition. ^(p. 44) Philip II is the His Most Cath. Majesty, Phil. II, you know, is the man who is reported to have laughed only once in his life - the day on which he heard of the Massacre of St. Barthol. Day.

Never again was Rome so powerful - and never again was she so cruel. There is a correlation; you know, as Lord Acton has pointed out - and our Protestant heads are not clean. You remember what Charles Spurgeon said ^{prudently} of the Baptists, "Ours is the only great denomination which has never persecuted" - and then he added with some grace & humor - "We have never persecuted because we have never been able" (C.G. Coulton v. A. Lunn, Is the Cath. Ate Anti-Social - 1946 - p. 9)

When it could no longer persecute, Rome magnanimously began to show mercy. In 1816 the Pope forbade the use of torture in the Inquisition. A hundred years later, in a rather ambiguous statement, it abandoned the right to inflict the death penalty.

But one thing it has never abandoned: that is the right to punish, to coerce, to persecute ~~her~~ her disobedient subjects. And who are her disobedient subjects? You! All baptized Xns who ~~fail~~ fail to submit to Rome - over these she claims ^{her} legal rights (Mackey, Cath. Encl. vol. xiv p. 252b) That right is fixed in the law of the Roman Church, and it is the fountain head of persecution.

You will have to go ~~thru~~ the same process with the other ~~religious~~ pair —
the religious pair: superstition and legalism.

For example, I can come back for a trip to Mexico, as I did some years ago — I report how superstitious R.C. How did I know? "Well," I say, "take this instance: On the highway — St. Francis.

But that only proves that those partic. villages were superstitious — and I know some superstitious Protestants. To my mind the real proof of R.C. superstition lies in an analysis of its doctrine of the mass — which is the heart & center of all R.Cath. In fact I think you can trace almost every end in Cath. back to the Mass.

Legalism Mass — repetition of Incarnation & Crucifixion. Priest repeats the sacrifice — not Xt. You go to the Mass — to get the benefit. Your work.

Only the priest can do it. "The priest has power... over the Creator Himself, and that just when ~~He~~ he pleases. One word out of his mouth compels the creator of the Universe and of Heaven to come down to earth, strips Him of His greatness, and hides Him under the form of Bread..." (quoting Jesuit Hbbk. for students for priesthood — C. Anderson Smith, Romanism & the Gospel, Weston. Phila. 1946) — p. 116)

Theologian The Church thus is the Custodian of the body of Xt — and thus occupies a unique place in Society.

Roman Cath. law & doctrine are the essential obstacles in Romanism to the

~~To restore the balance — Father Palmer.~~
World Km Mission. Roman Cath. practice: persecution in Spain, land-lordism in China, political reaction in Lat. Am. — these are but more concrete ^{concrete} expressions of those obstacles — but none the less effective in impeding the progress of our Prot. faith.

To restore the balance — Father Palmer.